The Latter-day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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## PROTESTANT DISSENTERS, LATTER-DAY SAINTS, AND RELIGIOUS TOLERATION.

Our readers are aware that many of the public journals have recently been discussing the principles of religious toleration in reference to Protestant Dissenters and Latter-day Saints, the discussion arising from a disturbance of the Saints' Meetings at 41, Globe Road, Stepney, London. By this time, perhaps, the country is rather cooled down, and enabled to judge calmly upon the subject. We therefore conclude to record a few facts of the case in question, and also the arguments of several of the journals which have taken up the subject.

We have received from Elder James Marsden an account of the disturbance and trial, and also a few particulars concerning the previous course of the defendant, which account we now submit to our readers.

"11, Grange Road, Bermondsey, London, September 29, 1854.

"Dear President,—It is deemed wise that I should furnish you with an account of some of the notorious Hepburn's interruptions of our meetings, his late apprehension, trial, and conviction, together with a statement of the law relating to religious assemblies who dissent from the Church of England.

"Many persons have thought we were severe in prosecuting Hepburn for simply asking questions, and interrupting our meetings, but a statement of the several aggravating causes which led to the prosecution, and a consideration of the mitigated penalty inflicted, mitigated solely at our suggestion, will show that to use the law was the only alternative left us; and that all we have sought is, the protection, in the exercise of our religious rights, guaranteed to us by the law, and which is extended to every other British subject.

"Not to mention the many violent interruptions of the brethren have experienced from him, the following will be sufficient for our purpose. In November, 1853, he entered a meeting-room in Poplar, where I was preaching; he commenced spouting and haranguing the people, so that it became requisite to call the policemen to take him out of the room. In the same month, I was preaching at Barking, in Essex; he rose up in the meeting, and insisted that I should be silent. I requested the brethren to put him out of the room. They did so, when he struck one of them violently in the face. Supposing I was looking out through the window, he struck his fist through the glass, with a view to injure me. I, however, was not near the place, and so escaped injury. A policeman was called, and Hepburn was taken into custody for assault. He was bailed out, in two sureties of £5 each, to appear the next day and answer the charge. He entreated his bail, but was apprehended the next day, and fined for the assault.

"This had the effect of preventing him from interrupting me until Friday evening, the 18th August, when, in company with some sixty or eighty of his noisy admirers, he visited the Globe Road Branch. Being appointed to preach, I commenced

my discourse. Having alluded to a passage in the Book of Doctrine and Covenants, Hepburn arose and asked for the page on which the passage was to be found. He repeated the question in a loud voice, so that I was unable to proceed with my discourse. As I knew the man, and was satisfied that his object was to create a disturbance, I requested the Deacon to call a policeman, who, after considerable resistance, succeeded in expelling the principal disturber from the room. The persons who were with him were greatly excited, and some of them threw two pieces of brick through the skylight, broke the bell, and committed other riotous acts. One of them arose and addressed the people against our consent, and is therefore liable to be proceeded against under the 52nd George III., cap. clv. sec. 3, as follows—'Provided always, and be it further enacted, That every Person who shall teach or preach in any Congregation or Assembly as aforesaid, in any Place, without the Consent of the Occupier thereof, shall forfeit for every such Offence any Sum not exceeding Thirty Pounds, nor less than Forty Shillings, at the Discretion of the Justices who shall convict for such Offence.' This man is still liable, and we refrain from proceeding against him simply because we believe it was his first offence, and that he was not aware he was breaking the law.

"The disturbance resulted in entirely breaking up our meeting. Hepburn threatened to be there again on the following week—we therefore applied to the police authorities for protection.

"On Friday, August 25th, I was preaching in the same place, when Hepburn again interrupted me in a more violent manner than before, when policemen were called, and he was at once taken into custody. His friends gave bail for his appearance on the following day. He accordingly appeared and was charged, before Mr. Hammil, the sitting magistrate for Worship Street Police Court, under the 52nd George III. cap. clv., sec. 12. —'And be it further enacted, That if any Person or Persons at any Time after the passing of this Act, do and shall wilfully and maliciously or contemptuously disquiet or disturb any Meeting, Assembly, or Congregation of Persons assembled for religious Worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any Preacher, Teacher, or Person officiating at such Meeting, Assembly, or Congregation, or any Person or Persons there assembled, such person or persons so offending, upon Proof thereof before any Justice of the Peace by Two or more credible Witnesses, shall find Two Sureties, to be bound by Recognizances in the penal Sum of Fifty Pounds to answer for such Offence, and, in default of such Sureties, shall be committed to Prison, there to remain till the next General or Quarter Sessions, and upon Conviction of said Offence at the said General or Quarter Sessions, shall suffer the Pain and Penalty of Forty Pounds.'

"Hepburn was charged with wilfully and maliciously disturbing a meeting or assembly of persons assembled for religious worship at the above place. A brief explanation of the circumstances of the case was given, and the magistrate was called upon to request the prisoner to find two sureties, to be bound by recognizances in the sum of £50, to answer for such offence at the next General Sessions for Middlesex.

"Elder Harrison being called to give evidence, deposed to the above facts, which were fully corroborated by P. C. 236. The licence of the Meeting-room having been produced, the prisoner was put upon his defence. He made many rambling and false statements; such as that he was a member of our Church, and therefore he had a right to ask questions, and speak in our meetings; that we were opposed to the laws and government of this country; and that on the 25th our meeting-place was not licenced.

"The worthy magistrate said it devolved upon him not to enter into the consideration of our religious tenets, but to administer justice according to the law; that he held in his hand the licence, which showed the room had been registered some years. He then asked whether the prisoner really was a member of our Church or not? The negative of this was clearly proved. The magistrate then asked, if there was any person in court who could swear to the signature of the Bishop's Deputy who granted the licence? There not being any one present who could do this, the case was ordered to stand over until Thursday the 31st. The prisoner was called upon to enter into recognizances of £50, to appear on the above date. He accordingly appeared, and the

licence being duly deposed to, he was fully committed to take his trial.

"Of course you have seen the newspaper report of the trial, which is, in substance, true; yet there are some mistakes in it. It states that Mr. Perry read our views of government from the Book of Mormon, whereas he read from the Book of Doctrine and Covenants.—See sec. cx. 1, 2. Also it states that we give two guineas per quarter for our room, but I said—'We give two guineas per month.'

"The report is also obscure, on account of the evidence of witnesses being given without the questions that called it forth. Then the question, 'Do you believe in and practise Polygamy?' was of too general a character to admit of a direct, unqualified reply. I therefore said—'No, we do not practise it in this country.' It was then asked—'Do your people practise Polygamy in Salt Lake Valley?' I answered, 'Yes.' This last answer is not reported, and the first is only partially reported, which makes it appear evasive, to persons who are disposed to take a prejudiced view of the case.

"Defendant's counsel did all he could for his client. This special pleader, in his speech, furnished a repetition of the more respectable anti-Mormon lectures. He tried to be impressive, but was rather too harsh and noisy. While listening to his words, we could not resist the impression, that most of our opponents were special pleaders—so complete was the resemblance. He reasoned very badly. He said we believed in Polygamy, which was contrary to the law of the country, and therefore we ought not to be protected. Now most Dissenters believe in, and strenuously advocate, the separation of the Church of England from the State. This belief and advocacy, or rather the thing believed and advocated, is contrary to the law; so, according to this argument, the Dissenters ought not to be protected.

"Assuming the old and oft refuted position, that the Scriptures teach there will be no more revelation, he said we were not Christians, because we believed in another revelation; whereas, if to be a Christian, it is necessary to believe the plain teachings of the Bible, then no person is a Christian who does not believe that God will give more revelation than that book contains.

"He said, that the licence was obtained by fraud; that the name of our Church was not mentioned by the person who applied for it; yet the certificate of licence says—'Protestant Dissenters, calling themselves Latter-day Saints.'

"He likewise said, we were not Protestant Dissenters, and therefore could not claim protection under the Act. Yet his two first statements show the contrary. The Church of Rome, and the Church of England believe in Monogamy. They also believe the canon of Scripture is complete. We protest against the Church of Rome, and dissent from the Church of England, on both these grounds. In fact, we protest against more things sanctioned by the Church of Rome, than are protested against by either the Church of England or the majority of Dissenters; and we dissent from the Church of England at least as much as do any of the Dissenters; and therefore, there is no body of professing Christians better entitled to be considered Protestant Dissenters than the Latter-day Saints.

"The penalty to be inflicted upon a person proved guilty of the offence, is definitely fixed by law. It says—'Shall suffer the Pain and Penalty of Forty Pounds.' As, however, we did not wish to punish the man, but simply to be secured from his disturbance, he was, at our suggestion, called upon to enter into recognizances of £100, and to provide two sureties of £20 each, to appear and receive the judgment of the Court when called upon. Therefore if this man should, at any time or place, in like manner, interrupt any of our religious meetings, held in a duly registered room, he will be subject to pay the full penalty of Forty Pounds.

"JAMES MARSDEN.

"F. D. Richards."

The *Belfast Daily Mercury*, of September 19, contains a rather lengthy article, and, upon the whole, the best we have seen in the papers, upon the matter. The inconsistency and folly of the remarks of the *Times* are forcibly dwelt upon—

"It is seldom in these countries that one meets with a disputant hardy enough openly to challenge the principle of religious toleration. We are all ready, at least verbally, to disclaim the barbarous policy of persecution. But what is toleration? and what is persecution? The moment these questions are asked, it turns out how very superficial was our agreement. It is common to hear distinctions

run between toleration and protection, between toleration and encouragement; and, on the other hand, persecution is distinguished from mere civil disqualification, and so forth; all which distinctions are simply proofs of the proneness of people to take refuge in words from the inevitable consequences of their own principles, or, more correctly, of the principles which they find it convenient to profess. It appears to us, there are just two theories on this subject which it is possible for a clear-thinking man consistently to hold. There is first the old theory, inherited from mediæval times, according to which the State undertakes to define religious truth, and visits with pains and penalties those who dissent from the doctrines it promulgates. And there is, in the next place, the modern theory, which on the part of the State disclaims this prerogative, and, as an inevitable consequence, restricts the duties of Government to affording protection to the lives, liberties, and temporal interests of the citizens. These two doctrines are intelligible; the one leads to persecution, which may take place under endless modifications, from death at the stake to the most insignificant civil disqualification; the other, carried to its logical consequence (which it never yet has been), leads to an absolute impartiality on the part of the State in its mode of dealing with all forms and shades of religious belief. If religious dogma leads to a violation of the law, the culprit is punished, but it is as a civil offender, not as a heretic.

"It so happens that the toleration which we enjoy in this country (and far be it from us to underrate it!) is the result, not of any correct appreciation by the public of the principle upon which alone toleration is defensible or intelligible, but of a compromise among the principal religious parties which compose the community. As in the course of our history each sect in turn got the upper hand, it gave its opponents a taste of the sweets of persecution; and thus by degrees every sect in the country, according as it has been able to make itself formidable, has obtained the benefits of civil and religious emancipation. No reason can be given (that is capable of deceiving an infant) for the exclusion of the Jews from Parliament, but this one—that we are able to exclude them with impunity.

"Now, the consequence of this state of things, in which our laws affecting religious sects flow from no clearly recognised principle, but from a clumsy compromise, is, that whenever a new case arises, we are all at a loss how to deal with it. For a specimen of the confusion of ideas which prevails upon this subject, we would refer our readers to an article which we yesterday published from the *Times*. The article in question was elicited by a case which was tried last week at the Middlesex Sessions, when a man was prosecuted and found guilty of disturbing a Mormonite congregation. This naturally gave rise to the question as to the treatment of this sect. Upon this the *Times* writes as follows—

"'We should be grieved indeed to see the great principle of religious toleration infringed; but are we, under the name of religious toleration, to sanction and protect assemblages of persons gathered together for the purpose of setting Christianity at defiance, turning its doctrines into ridicule, and bringing its practice into contempt? . . . . We are pleading the cause of religion against blasphemy, of reason against Bedlam—and decline at once entering into the consideration of any analogy which an expert casuist might suggest between the situation of Roman Catholic minorities in Protestant countries, and *vice versa*, and of Mormonites in Christian England. If a man does not see the profound absurdity and wickedness of a recognition on the part of the State of the Mormonites as a sect of Protestant Dissenters, we will not trouble him with more argument on the subject. . . . . Nor do they leave the question simply as one of theory. Their rules of practice—such as the one which provides for a plurality of wives—most certainly disentitle them to the protection of any orderly and decent community. . . If there is to be a limit anywhere, at least he (the Mormonite) must be excluded. . . . Let a man by all means be a Mormonite if he is silly enough or wicked enough to credit so monstrous a tissue of absurdities as the creed involves, but, at least, let not the Parliament of England stamp the mystic twaddle with its *imprimatur*. Let us not, in other words, sacrifice the feelings and opinions of a million rational beings to the distempered ravings of a single blockhead or knave.'

"This is the language of an angry man, seeking for an excuse to fall foul of the object of his resentment, but not seeing his way out of the quarrel. It surely would have better become the leading journal to have enlightened its readers

upon this by no means obvious matter, than to lose its temper, and discharge its indignation in all kinds of vapid and contradictory declamation. What irrelevant silliness, to talk of "the British Parliament stamping the mystic twaddle with its *imprimatur!*" Does Parliament stamp Liguori with its *imprimatur* when it pays Maynooth? We certainly do not desire to plead the cause of 'blasphemy against religion,' or of 'Bedlam against reason.' But a trifling matter may raise a large issue, and contemptible as Mormonism is, it may be sufficient to test our faith in our own principles. At least, we are certain that the grounds upon which it is sought, in the declamatory jumble which we have quoted, to exclude the Mormonite from a state recognition, might with equal force be urged against any other sect in the country. Whether Mormonites be recognised as 'Protestant Dissenters' or not, is a mere question of names, and need not be discussed. We apprehend, the only question of the least interest is, whether they shall be admitted to the benefits of toleration on the same footing as other sects. In the passage which we have quoted, three grounds are urged for their exclusion—the absurdity of their tenets, their blasphemy, and their immoral tendency. And, in the first place, if every man is to be persecuted who fails to satisfy the public, or a majority of the British Parliament, of the reasonableness of his religious views, we may well say, Who, then, can be saved? As a general rule, the tenets of every sect appear absurd to all who happen to be outside its pale. Does any Protestant regard the recent Encyclical letter of the Pope as anything else but a monstrous absurdity? In Dr. Newman's eyes, how absurd the claim of an ignorant Protestant boor to the right of private judgment! Then, what are we to say of the mysticism of the Swedenborgians, or of the rhapsodies of the Irvingites? Equally futile must be the attempt to make blasphemy a disentitling condition. Who will tell us what is blasphemy? We have our own notions of it, and so, we have no doubt, has each of our readers. But what is to be the standard? Is it blasphemy to deny the divinity of Christ? Many would think it so. Is it blasphemy to denounce him as an impostor? This is surely to 'set Christianity at defiance;' yet is the *Times*, on this ground, prepared to put down the synagogue? Vulgar jests passed upon the Virgin Mary are, we have no doubt, blasphemous in the estimation of all pious Roman Catholics; yet this kind of raillery is by no means uncommon in some of our highly-seasoned Protestant prints. Are we, then, to have one measure of blasphemy for the feeble sects, and another for the powerful?

> That in the captain's but a choleric word
> Which in the soldier is flat blasphemy

may be a rule of equity for her Majesty's 46th Regiment, but is scarcely a fitting principle for the guidance of the British Legislature. Besides, it is to be remembered, that the Mormonite errs on the side of excess, not of defect. There are very few orthodox doctrines which the Mormonite will refuse to endorse; he only insists upon adding some of his own. Now, the belief in the mission of Joe Smith and his revelation, whatever we may think of it, can scarcely be characterized as blasphemy.

"The question of immoral tendency is one that undoubtedly requires more delicate handling. If the practice of Mormonism leads to a violation of the laws of the country, the State is bound, to this extent, to put it down. Mormonism, for example, is charged with countenancing polygamy, and this institution is said to be in full operation in Utah. Assuming that polygamy is part of the system, this plainly involves a violation of British law; and any Mormonite indulging in the practice renders himself liable to be prosecuted, and dealt with accordingly. Again, exhortations to polygamy may, we presume, be treated as exhortations to any other crime—for example, theft. We have laws for prohibiting the sale of licentious books and pictures. Now, supposing anything to occur in the celebration of the Mormonite rites, inciting obviously to a breach of moral decorum, we don't see why the principle of this statute might not be brought to bear against it. But, on the other hand, we must remember that vague charges of immoral tendency against a system of opinions is no safe ground for proceeding to penal enactments. The greater part of the persecution that has been practised against religious sects was justified upon this plea. In the judgment of the Polytheistic Romans, the early Christians, because they asserted the existence of one Spiritual

God, were wicked Atheists; and they were burned, not for their heresy, but for their imputed immorality. All the persecution of Elizabeth's reign was justified on the ground that the Roman Catholics on one side, and the Puritans on the other, were bad subjects. The monastic system and the confessional are still thought by many to be of highly immoral tendency. The Calvinistic doctrine that a certain select number were chosen before the foundation of the world to inherit eternal glory, and the rest consigned to perdition, would certainly seem—since it represents the destiny of each man as irrevocably fixed—to take away all motive to virtuous conduct, and to generate either presumptuousness or recklessness. In short, the tenets of any sect, interpreted by the logic of another, may be shown to be pregnant with immorality. But we know that in point of fact these consequences do not follow, and that, in the words of Mr. Macauley, 'as men may be worse than a good religion, so they may be better than a bad one.'

"The course for the State—the only course that is consistent with the principles of toleration which we profess—is to deal exclusively with overt acts, or with direct exhortation to overt acts. Its business is not to pronounce upon religious truth, or to interpret the tendency of religious dogmas, but to give free scope to every form of opinion, so long as it conforms to the laws of the country. To grow uneasy and clamour for penal laws, because absurd and outrageous opinions are allowed free and open discussion, only betrays a lurking distrust of our own principles. The doctrines of Mormonism may be very degrading and absurd. The institution of polygamy is, in our opinion, one of the most pernicious in its effects that was ever inflicted upon human society. To it, more perhaps than to any other single cause, is to be attributed the unprogressive state of Oriental countries. But, in proportion to the extravagance of Mormonist doctrines, and to the insignificance of the body, should we be scrupulous in our treatment of them. The odium attached to the system, and the impunity with which it may be branded, might now procure an easy assent to penal statutes, the principle of which might afterwards be turned to very different purposes. The laws which secure our freedom of thought, even in the person of the most contemptible fanatic, are not lightly to be tampered with; and instead of 'declining at once to consider analogies,' and bounding on the public to measures to which they at all times are but too prone, it rather behoves those who aspire to guide public opinion to counsel temper and forbearance, and to point to the wide bearings and important issues which even the treatment of Mormonism may involve."

The *Manchester Examiner and Times*, of September 16, makes some stinging remarks upon the pious fit into which the *Times* fell, and places the Latter-day Saints at least as high in the scale of honesty and consistency as the *Times*—

"THE MORMONS AND THE 'TIMES' NEWSPAPER.—Mormonism, like so many other fooleries or fanaticisms, might, one should think, have already taught the great public instructors of the day that persecution, however indirect, is not a safe weapon against even the most monstrous perversions of faith or reason. There is little chance in this country of any serious interference with the free assertion or propagation of opinions, no matter how closely they may border on madness or blasphemy; and we are not afraid even of the power of the *Times* to curtail the right of any section of the community to the protection of the law, simply because they may hold or advocate the most senseless, or what may be deemed impious doctrines. It is, no doubt, a most melancholy fact that Mormonism has made such rapid strides, and acquired such a singular position in the United States; but it may be doubted whether ignorance and credulity have done more to strengthen and propagate its delusions than the brutal ferocity with which its disciples have been persecuted, and their settlements ravaged and destroyed. * * *

"The dearth of more absorbing or important subjects has, this week, thrown some of our leading metropolitan journals into a state of dignified solicitude for the honour and fair fame of Protestantism, and the occasion for this display has arisen out of a little incident that occurred the other day at the Middlesex sessions. . . . The decision of the bench was against Mr. Hepburn; but in the course of the evidence, it was stated by the Mormonite preacher, that his room in Stepney had been regularly licensed by the bishop's

registrar as a place of worship, and on this ground it was ruled by Mr. Bodkin that he was entitled to the protection of the law. We are not informed whether he would or would not have been entitled to legal protection had the Mormonites not taken the precaution to secure a licence. However this may be, two metropolitan journals, the *Times* and the *Morning Chronicle*, seize upon the incident as a subject for two long leading articles, and it is scarcely possible to infer from their contents whether or not they are meant to advocate the withdrawal of legal protection from the Mormonite preachers. . . . . Both the *Times* and the *Chronicle* are shocked at the idea of Mormonism, even by implication, being thus placed under the sanction of an Act of Parliament, and we are asked by the 'leading journal,' whether any care is exercised in the issue of licences. 'May A or B apply at the registry for the diocese of London and obtain the signature of the Deputy Registrar, and permission to open a building to the public for religious purposes, by simply calling himself a Protestant Dissenter?' The *Times* affects to deprecate persecution, and yet in the same breath tells us that it is extremely difficult to fix the boundaries of religious toleration. 'By all means let the Mormonites remain at peace so long as they do not violate the laws. Society, however, has a right to mark its disapproval of doctrines which would resolve it into its elements, by refusing all favour or privilege to the professors of such creeds. Tolerate, but do not protect them.' Now what is the meaning of this language? Does the *Times* impugn the decision of Mr. Bodkin, or think that toleration without protection by the law would be sufficient? What is the favour or privilege which, according to the *Times*, society has a right to refuse to Mormonites, or any other foolish fanatics? Is it the 'favour or privilege' of a Bishop's licence to preach and teach; or is it the 'privilege' of preaching at all? Religious freedom is a civil right, neither a 'favour' nor a 'privilege' in this country; and what the *Times* means, if it means anything, is that this civil right should be denied to the Mormons. Now Mormon or Mahometan, Jew or Christian, of whatsoever creed or complexion, are, as British subjects, entitled to the protection of their civil rights; and the first and foremost of these is the right to worship God in their own way, without hindrance or annoyance from those who differ from them, so long as they obey the law, and pay their taxes. We have had the *Times* gently abetting the application of a little 'mob law' to the bakers recently, and now the 'leading journal' is half disposed to advocate the doctrine that religious toleration is a 'favour' and a 'privilege' that may be dispensed with in the case of the Mormons. We should have thought that the *Times* might have discovered how much stronger means than denying them 'licences' for their places of worship have failed to put down the Mormons in the United States; and impious and absurd as may be their tenets, persecution at least, however modified, has never yet cured mankind of either folly or fanaticism. What the *Times* was aiming at when the tissue of contradictions contained in this anti-Mormonite article was penned, we cannot divine; for one half of every sentence deprecates, while the other advocates, the denial of religious freedom. 'We do not propose,' says the oracle, 'that a man shall be persecuted because he is a Mormonite, but we submit to the good sense of the country that he should not be entitled to call himself a 'Protestant Dissenter,' and as such to claim rights and privileges which were intended for others.' What 'rights and privileges' have the Dissenters, but those of worshipping God in their own way, and expounding their own faith or doctrines without molestation from any quarter? If these 'rights and privileges' are to be denied to the Mormons, why not to the Jews? One might think, from the tone of the *Times*, that some monstrous iniquity was forcing itself into the front rank of all the Pharisees, because a poor simple Mormonite missionary had got a verdict, in a court of justice, against a rude, loud-tongued zealot of another fashion, who had intruded himself into a 'three pair back,' where a few fanatics were peacefully assembled for what they thought and called religious worship. This overboiling of the pious spirit in the *Times* might be reasonably conjectured to have sprung from some other spirituous incitement than the theological—it is so terribly vehement and intensely twaddling. Joe Smith himself never played the religious impostor with half the ability of the *Times*. The poor Mormons are pounded to mincemeat in a mortar of phrases, as if the supremacy of

the Established Church, and the existence of Protestant Dissenters, had been threatened by the fact of this Mormonite missionary having actually procured a Bishop's licence to preach blasphemy in Stepney.

"Oh for a forty-person power to sing thy praise Hypocrisy!"

"The *Times* is the Pecksniff of the press, and plays the Pharisee to perfection. He thunders with indignation at the thought that a believer in Joe Smith should share the 'favours' of the British Constitution; and, an Orthodox Episcopalian himself, holds it monstrous that Mormonites should have what he calls the 'privileges' of Protestant Dissenters. We cannot help thinking that this superexaltation of theological anxiety on the part of the *Times* is but a galvanized display of mock zealotry on stilts, for if there be anywhere in the wide world a real indifference to such subjects, it would be found, on close inquiry, in the neighbourhood of Printing House Square."

The *Nonconformist* of September 20, offers some very sensible observations (which the *Wesleyan Times* of September 25, indorses) upon the subject, with special reference to the views of the *Patriot*, which paper adopts the extreme views of the *Times*—

"TOLERATION WITHOUT PROTECTION.—Protestant Dissenters have for some time past given up their claim to toleration—they have even come to resent the application to religious communities of a verb whose meaning is best exemplified when it is coupled with a noun of bad reputation; as 'annoyance' or 'nuisance.' And this they have done, not as religionists, but as citizens,—declaring that they ground their claim to protection by the law, not on the assumption that they are good Christians, but on the fact that they are good subjects. Standing on this alone logical ground, they have greatly abated the offensive strength of the institution that, when it could no longer persecute, deigned to tolerate them;—and even dare to assail its very existence.

"Yet an organ of Protestant Dissent—our elder contemporary, the *Patriot*—is found echoing the indignation of the *Times*, that 'the Parliamentary privileges and immunities' of Protestant Dissenters are awarded to a sect whom the two authorities agree in refusing, with outraged sensibility, to consider Christian, even as human. A congregation of Mormons—whose rightful designation, by the way, in England, at least, is Latter-day Saints—meeting in a room at Stepney, was obstinately interrupted by 'a respectable looking Scotchman,' whose name may be familiar to our metropolitan readers from its frequent appearance on placards announcing Anti-Mormonite lectures, admission three pence each. The intruder was removed by the police, and ultimately indicted for misdemeanour. Proof was demanded that the Mormonist 'conventicle' was duly registered as a Protestant Dissenting place of worship—and the proof was given. It was then contended for the defence, that the prosecutors were not entitled to the protection they had thus formally claimed—inasmuch as they were not truly Protestant Dissenters—which it was endeavoured by cross-examination to show. The decision was against the defendant. And thereupon, respectable and religious journalism is immensely scandalized.

"The *Patriot* copies from the *Times*,—with an air of proud and happy concurrence,—a paragraph of inflated inconsistencies, the sense of which is subsequently condensed into a sentence of fatal clearness: 'Tolerate, but do not protect.' We will not—to adopt for a moment the lofty manner of the adopted paragraph—'we will not trouble with any argument upon the subject' the man who does not see that the toleration which does not include protection is worse than useless; since it substitutes for the defined and therefore endurable inflictions of law, the undefined, illimitable tyranny of the mob. Refuse to a community safety from the irruptions of zealous or mercenary opponents into its public assemblies, and you open the way to a flood of social animosities that may even bear down before it the last refuge of individual right. We should have thought that the history of Mormonism in America—where it was persecuted into renown and power while in the enjoyment of 'toleration without protection'—had read too impressive a lesson on that head ever to be forgotten or mistaken. But it seems there can be nothing so impressive—neither Church-and-King riots in Birmingham, nor the shooting of Joe Smith in the painful exodus of his followers,—but the fell spirit of religious rancour will overlook or misapply it."

The Examiner is satirical, and it nearly falls into reverie on the matter, looking into the future with little less than a Prophet's eye—

"Mormonism and Romanism.—Some of our contemporaries are a little scandalised at the discovery that Mormons are formally licensed to assemble in conventicle under the name of Protestant Dissenters, and that their meetings are protected from disturbance in common with all licensed assemblies for religious worship. The question was raised the other day, and properly settled by Mr. Bodkin at the Middlesex session.

"Of course it is lamentable enough to think of the state of intellectual degradation in which many of our countrymen must live when Joe Smith finds so many followers among us, and the Mormon 'organ of opinion' is said to sell a quarter of a million copies weekly. But when the law begins to express itself actively shocked at the childishness of ignorant people, and undertakes to break and burn their superstitious playthings, instead of showing them the way to worthier occupations of the mind, surely it will not be with the followers of Saint Smith, or the believers of the Golden Bible, that the work of suppression by oppression ought to begin.

"The Golden Bible of the Mormons is but a book of man's inditing, every sentence of which is held to be of equal value to the Scriptures. Is this a singular instance? Why, some men, who are not even called Protestant Dissenters, but who rank as orthodox members of the English Church, have known how to degrade to the condition of a Golden Bible even the Book of Common Prayer. The Rubric, according to their creed, is exactly what the Latter-day Saint, in his cross-examination, said the other day of the Book of Mormon, 'equally as inspired as the Bible, and as authentic as the Word of God.'

"The same witness remarked to the Clerkenwell Court, that 'other sects are corrupt, and Bishops of the English or Protestant Church must come over to Joe Smith for salvation.' But what of that? Some of our Church dignitaries, with a suspicion on their minds that they must look for salvation to a church with sweeping claims, are already on the way to His Holiness the Pope of Rome. They enjoy the childish superstitions out of which millions look up to that infallible and Apostolic Head for reverence. Give Mormonism fair play, and in due time he of the Golden Bible may receive into his fold as many an archdeacon as he of the Golden Bull. And when in due time the 'licensed room, No. 41, Globe-street, Stepney,' shall have developed into such a splendid temple as your Mormons like to dream about—when there is marble and stained glass, and there are relics, and Joe's Urim and Thummim are gathered under a dome in any place accessible by easy travel—there will possibly be as many of our spiritual masters bound for such an Utah as for Rome.

"Let the poor unlettered man go to the Salt Lake then, as freely as you let the rich and lettered man betake himself to the Seven Hills. For if the time should come when Mormonism shall be splendid, and Romanism mean, then the whole case will change, and it will become requisite to plead for the poor and foolish man's right to submit himself to the supreme Pope, and to believe in the divinity of bread, as being at least equal to the wealthy and wise man's right to submit himself to the supreme Smith, or, remaining in the English Church, to uphold as part of its creed the Mormon sacrament of baptism for the dead."

We have no more space for quotations, but we may observe that the *Eclectic Review* for October, the *Daily News* of Sep. 15, the *Newcastle-upon-Tyne Guardian*, in a recent Number, and other papers, advocate the liberal side of the question.

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# The Latter-day Saints' Millennial Star.

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SATURDAY, NOVEMBER 4, 1854.

"TOLERATE, BUT DO NOT PROTECT."—In a previous Number of the *Star*, we took occasion to notice the illiberal and anti-Christian views of the *Times* concerning the

Latter-day Saints, which were elicited by the late trials in London, a statement of which, by Elder Marsden, we give in this week's *Star*.

A few days' patience has shown that but a very small portion of the public press was prepared to echo such intolerably tolerant sentiments, while by far the most intelligent, high-minded, and sound-thinking editors have taken a more enlightened view of the subject, and have produced substantial arguments to show the folly of the *Times'* position, and the utter impotence of its course to suppress "Mormonism." It is a source of joy to hear the Press thus remonstrate against such "*tolerate but do not protect*" doctrines; and while it preponderates in favour of freedom and protection in religious and civil rights, Briton's sons and daughters may rejoice in the safety and prosperity of their own institutions, and they will have the prayers of a poor but virtuous people, that peace may continue in her borders, and prosperity attend her rulers; but let the principles advocated by the *Times* prevail, and their fury will not be spent upon the "Mormons" alone; every Church and every society who have not the tolerating and protecting power in their own hands, must in turn realise its dread vengeance. A greater than the *Times* has said, "With what measure ye mete, it shall be measured to you again." We have deemed it profitable to present our readers with some of the views of our cotemporaries upon the subject in question, believing that its importance justifies the liberal appropriation of space for that purpose.

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Decease of Elder Major.—The Saints are again called to mourn the loss of a faithful, worthy brother, and minister of Christ. Although we were not favoured by a familiar personal acquaintance with the deceased, yet his prominent position as a member of the High Council of the Stake of Zion, gave us an idea of his excellence of character and his moral worth. Alike cheerful and happy under adversity as well as prosperity, he toiled unceasingly with the Church in the West to gain and establish an inheritance for himself and household in the peaceful Valleys of the mountains. The high regard which he entertained for the counsel and dictation of the Holy Priesthood, as well as for the reward of the righteous, ever inspired him with a dignified sense of his high and holy calling, and led him on to conquests in the truth, so that while he rests from his earthly labours, his works will still increase, and follow him, till in the resurrection they will count for him crowns of immortality and eternal lives. His holy Priesthood being without beginning of days or end of life, he is still a minister to the departed. As the Saviour died, &c., that he might become Lord of the dead and of the living, so also his Prophets, Apostles, and Elders are by the same made ministers of truth to the dead as well as to the living. We may therefore comfort ourselves, that while the demise of faithful ministers is present loss to the Church on earth, it is gain to those who are crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" To those who are clothed with the Eternal Priesthood, and who have learned that at the approaching advent of the Saviour his faithful servants will come with him, death presents but little more dread or terror than would a mission to the dark regions of Hindostan, from whence Elder Findlay so interestingly writes us.

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Emigration.—Upon this subject we are not able to give the minute information which is desirable, as we have not yet learned what amount of means will be placed at our disposal in aid of P. E. Fund passengers, nor have we learned what the difference of expense will be of the passage from Philadelphia to St. Louis, over that from New Orleans to the same place. The increased demand for wagons, oxen, cows, &c., on the Frontiers, will not render it prudent for any to calculate on getting through

by their own means, with less than £50 for a wagon, two yokes of oxen, and two cows. The price of passage hence to Philadelphia will not differ much from the usual fare to New Orleans. As we are now in communication with Elders Taylor and Snow, we expect to be supplied with the necessary information soon, and shall lose no time in communicating all needful intelligence to enable our readers to successfully determine their abilities to emigrate to the Valley or to the States.

HOME INTELLIGENCE—*Edinburgh Conference.*—Edinburgh, October 14, Elder William Heaton writes. The Priesthood generally are united, and a good feeling pervades the Conference. In Edinburgh and other places considerable opposition prevails, but in some portions of the Conference good hearings are obtained, and prospects are cheering.

*Staffordshire and Shropshire Conferences.*—Shrewsbury, October 16, Elder Sylvester H. Earl writes. A number of lively camp meetings had been recently held in the Conferences, and were apparently doing much good. Quite a number of individuals had been lately baptized, and several persons in the country villages had opened their houses for preaching. In the Potteries, the Saints were awaking up to a sense of their duty, and they evinced great desires for the rolling on of the work.

ARRIVAL FROM GREAT SALT LAKE VALLEY.—Elders Henry Lunt and William Gibson Walker arrived at Liverpool from Great Salt Lake Valley, October 16, on missions to this land. They sailed from New York, on board the *Constitution*, September 27. They seem warm and energetic in the good cause, and will doubtless do much to convert others, and strengthen the brethren.

## ORGANIZATION OF WESTERN BANKERS AND CAPITALISTS.

It is a part of the "manifest destiny" of "the West"—or rather of the great Mississippi valley—to become "the seat of empire" for our country. The time will come when the States of Indiana, Illinois, Missouri, &c., will become the Central States of the Union. Within these States there will be a "commercial centre," which will, in a great degree, be to the *whole* country what New York now is. Every resource and element of wealth existing here in unbounded profusion, which the industry and energy of our people are developing as rapidly as possible—the great rivers and artificial lines of intercommunication, and the natural tendencies of the course of empire, all point to this as the centre of commercial and manufacturing supremacy.

We observe that an organization of Western bankers and Western capitalists is proposed to be shortly effected, which, it is intended, will in some sort contribute to the monetary and commercial independence of the West. The organization contemplates a union among the banks of the West for their mutual protection, and a combined effort to up-build and sustain the monied interests of this part of the country, independent of the "commercial centres" of the Atlantic sea-board. This is a very important movement—one which, if rightly managed, may be the means of giving new life and vigor to the ramifications of agriculture, of trade, of manufacture, and of general prosperity. It is one that interests all enterprising citizens. Hitherto the monopolists of trade in the Atlantic cities have made enormous profits on the productions of the West—on *their* manufactured goods sold to Western producers—and on Western money itself. Now there is no good reason why these States—rapidly increasin population, wealth and power—should continue their wholesale contributions to New York extravagance and luxury.

Proper banking facilities and the availability of capital, exert most powerful influences for weal or woe upon the country. None of her sisters are more deeply interested in this movement than Indiana; and we broach this subject at this time, from the fact that the banking regulations of this State, are expected to be the subject of legislation next winter.—*Vincennes* (U.S.) *Gazette.*

## DEATH OF ELDER WILLIAM WARNER MAJOR.

35, Jewin-street, City, London, Oct. 11, 1854.

Dear President F. D. Richards—In compliance with your request, and our own feelings, we proceed to make a statement of a few leading incidents in the life of our late brother, Elder William Warner Major, who departed this life on the 2nd instant, at seven p.m.

Elder Major was baptised in London in the year 1842. He was soon ordained an Elder, and sent on a mission to preach the Gospel in Reading, and throughout Berkshire, and was successful in bringing many persons into the Church.

He continued to labour in the Ministry, with considerable success, until the winter of 1843, when he emigrated to Nauvoo, where he arrived about the month of August in that year. He soon became acquainted with the Authorities of the Church, and was extensively employed by them in his profession, that of an Artist. He continued with the Church through all her difficulties in Nauvoo, until she was forced to remove in 1846.

He travelled to "Winter Quarters" through rain, hail, snow, and wind, and endured many and great hardships, with thousands of other Saints, who were driven from their homes for the Gospel's sake. In Winter Quarters he was appointed a member of the High Council of the Chief Stake of Zion, of which he continued an honourable member, until the 6th April, 1853, when he was appointed on a mission to England.

In 1848, he left Winter Quarters, with President Young, for Great Salt Lake Valley. He lived in Great Salt Lake City five years. He travelled through the principal settlements of Utah, and made many interesting sketches of imposing scenery in those Western wilds; also of many of the Chiefs and Braves of the Tribes of the Wilderness.

He was diligent in attending to all his duties as a Counsellor, and in providing the necessaries and comforts of life for his family; and was ever ready to go or come at the bidding of those whose right it was to command him.

It has been said, "Brother Major was perfectly master of his temper." In all his trials no person ever saw him betray what could be called, a bad temper. In this respect he was truly exemplary. His kindly disposition won for him many friends. Indeed he had few or no enemies.

He arrived in England in December, 1853, and was appointed to labour under the Pastor of the London, Kent, Reading, and Essex Conferences. When he arrived he was suffering from a severe cold and a cough, from which he was never entirely free until he died.

On the 13th August, about three p. m., while crossing the river Thames by the Hungerford Suspension Bridge, he was suddenly seized with chills and vomiting. Brother and Sister Scott were with him, and they took him to their own house. They sent for brother Kimball, who was with him all night, and administered to him several times. During the night, he suffered much from cramp in his legs, and was much distressed with chills and fever. In a few days he became better, but soon relapsed into the same state, and so continued to be better and worse, so far as pain and distressing symptoms were concerned, but continually became weaker, until Sunday, the 1st instant, when he suddenly became worse, and continued to linger until the 2nd, about seven p. m., when he quietly died.

Elder Major evinced a strong determination to live, and to fulfil his mission. He struggled hard against death; and although he never uttered a murmur, but frequently expressed his gratitude and thankfulness, yet he evidently had no idea of dying, so long as he could speak, or consciousness remained.

Every thing that could be done, was done for him. The kind attention of brother and sister Scott, brother and sister Williams, and brother and sister Smith, deserves especial notice.

Such is a brief outline of the career of this faithful messenger of truth. It seems hard that he should die so far from home and friends, but this will serve to enhance his fame and brighten his crown. He fell while fighting the battle of truth. He fell honourably, nobly. He fell to rise again, for his title is divine, and he maintained it inviolate to the last.

WILLIAM H. KIMBALL.
JAMES MARSDEN.

# FOREIGN CORRESPONDENCE.

## HINDOSTAN.

*Kurrachee and Vengoorly — Permission to preach at Vengoorly — Baptisms — Ignorance and Superstition of the Natives.*

Belgaum, July 26, 1854.

President Richards.

Beloved Brother,—I presume, from brother Samuel's letter of the 17th May, that, ere this reaches you, he will have left his important field, in which he has laboured so advantageously to the Church, and with so great honour to himself, for the bosom of his family and the home of Saints. And, that you are once more surrounded with old associations, under the universal hail of British Saints, as well as foreign correspondents—I feel to most heartily congratulate the British churches upon your arrival once more in their midst; and may you realize your most sanguine desires in them, as well as every other branch of your exalted responsibilities.

I have to confess that my communications have of late been rather scanty; but, be assured, this has not arisen from any want of desire to keep you informed of our doings in the east, but from a lack of anything of interest to communicate. India is indeed a barren corner in the Lord's vineyard—it is like ploughing and ploughing up all the time.

After the departure of our military brethren from the island of Bombay, matters there put on rather a forbidding aspect, so that, although a most assiduous distribution of books, tracts, &c., was kept up for several months, even after meetings had been unobtainable, it seemed wisdom to seek a people who might return a more favourable response to our efforts.

At this juncture Elders Leonard and Musser arrived from Calcutta, who proceeded on the 22nd February per steamer to Kurrachee, and I on the 27th March on board a patamar (small native craft) to Vengoorly, skirting the Portuguese territory, and from thence by bullock-bandy to this place. The land portion of our journey, about 80 miles, tracked a rough and uneven, but most fertile scene, crossing the deep beds of very many mountain streams, some of which were still running, but most of them dry. This, certainly, would be a most luxuriant country, did it only enjoy "the former and the latter rain." The mango and date-trees, both most delicious fruits, hung in abundance by the way-side; with an endless variety of blossomed trees and shrubs casting on the morning breeze their odorous fragrance, presenting the way-farer with a pleasing contrast to the rays of the sultry sun approaching his meridian. The notorious Ram Ghaut lay also in our path, which is upwards of three thousand feet high, and as near perpendicular as you can imagine, to be climbed, clad in dense jungle,

Where the boar, the bear, and tiger prowl,
And monkeys screech in the midnight howl.

Once more in the midst of strangers, I felt as if relieved of a dead weight, and an approving spirit whispered it was well. I had anticipated evading a military collision here, by making my quarters in the native village, but found it so thickly populated that a vacant hut was rare; and then, the prejudices of caste seemed to forbid the white face a resting place. Forced back to camp, I rented, in the bazaar, a small ground floor, minus of ceiling or window, save the dozen sun-dials that struck through the apertures of the tile roof. Here, however, my trunk and trappings were scarcely fixed, when a peon called to ask my "hookham" (authority) for residing there. The first opportunity was chosen to wait upon the superintendent of bazaars. The Poona edict was referred to, which I met by relating the favourable features of a later date. He stated that he would inform the Brigadier-General that I had reported my arrival in camp. In a few days after, he informed me that the General wished me to take a house in the village, as the bazaars were for those who *kept shops*.

I next made application through the Quarter-master-General for permission to reside, preach, &c., in the pensioner's lines; and, in a few days more, learned through that gentleman that the step taken by the military authorities at Poona was to stand as a precedent to their decision on the matter here. I next waited on the Brigadier-General himself, and obtain-

ed his concession to receive any references I might obtain from the military authorities at Poona. These, I am happy to say, although the process prolonged a state of suspense and comparative inactivity for upwards of two months, were so overwhelming to the prejudices of the General and his colleagues, that I have been granted all that I asked for—to reside in camp, and exercise all the functions of a minister of the Gospel, in visiting, preaching, &c.; and this to the no small chagrin of those of the black cloth in the station, who now manifest a visiting zeal for the purpose of decrying "Mormonism," formerly unknown to them in preaching Christ crucified. Thanks to the Lord for overruling it so, and to General Wilson, who, I have reason to believe, stands alone at the present instant in British India in honourably granting to the ministers of this Church their rights, when called upon to do so. For this let his name be had in the honourable remembrance of the righteous. The grant may in itself appear small, and so it is, so far as the commandants of stations are concerned; but the opposite course pursued by others has proved a most stubborn, and, in many instances, an insurmountable barrier to the Gospel's progress: so overbearing is military rule in these lands.

While the foregoing was pending, I found many to profess a sympathy, but few seemed prepared to offer a helping hand. There was, nevertheless, an eye over me for good—that eye that never sleeps to the interests of those enlisted in His service, and who can, by visions of the night, open the fountain of benevolence to minister to their necessities.

But, poor, infatuated native India! While the Elders of Israel have forsaken home and the society of Saints, to wander under the suspicious eye of earthly authorities, and as something to be carefully approached by the populace, she knows not, nor will she learn, the day of her merciful visitation. I had thought that an approach toward the centre of the country, amidst what we may be permitted to call native simplicity, a more favourable native field of labour might be found; but it is not so—their superstitions are more unbroken, and, as a consequence, a greater amount of ignorance prevails. As an illustration of this fact—a Brahmin the other day asked me if "our God could grow;" and related that they had a stone god in the village who had formerly been very lean, but had grown very stout in all his parts, and would persuade me to come and see for myself, forgetting that I had not seen him in the days of his leanness. On inquiring into this matter, I found that this person was by no means isolated in his belief. The priestly institution of a continual oil-offering, which is poured on those sculptured deified stones, under the intense heat of a tropic sun, causes relaxation of their pores, and, as a natural consequence, swells them, till in some instances they burst asunder like the Babylonian dragon by Daniel's dose, though such an incident is taken much more coolly by its votaries.

Coupled with a strong traditional superstition, there is a preponderating avaricious principle wound up in all the calculations and movements of this people, that ill suits a Gospel requiring the *sacrifice of all things*, which is literally requisite in their case. Upon a profession of Christianity the parental roof no longer shelters the delinquent; the affectionate father or mother knows him no more; and, if married, the wife of his bosom may be, by consent of law, torn from him, and again adopted into her father's family; even public opinion denies him former associations common to all; in truth, his kindred, caste, and the Hindoo law declare him virtually *dead*. Hence, the institutions and provisions adopted by hireling missionaries to provide their converts with a home, food, clothing, &c., which, however, when applied to a people so void of every principle of rectitude, only operate as so many stimulants to hypocrisy; and, to this general fact, we have not been able to ferret out one honourable exception in their few converts in Western Hindostan—a truth proverbial amongst the natives themselves. Indeed, I am quite prepared to subscribe to the sentiments of Elder Jones (in *Star*, Dec. 10, 1853,) regarding the Bengalees, as being fully applicable to the natives of Western India, with this addition, that the Mussulmen, who are plentiful on this side of the country, are more spirited, but, at the same time, treacherous, daring, and blood-thirsty against those who attempt to hint anything derogatory to Mahomet's supremacy. They boast of a day not far distant when, not by missionary enterprize, for of this they have none,

but by sword and conquest, their faith will triumph throughout Asia; and, under this spirit, it is the most distant object of their conception to give heed to any other religion. There is in them, very perceptibly, the spirit of natal Romanism, yet tinged with a deeper shade of barbarism, like the smouldering embers of a faded glory, only lacking an opportunity to burst forth more destructively than before.

I have exercised faith for this people when all seemed clouded in sable darkness; and made myself, as far as their prejudices would admit, as one of themselves; even subjecting myself in many instances to their perfidy, through an intense desire to gain some. I have also baptized those of the highest shade of their sub-divided Brahminical caste; but their faith seemed inadequate to sustain them under the sacrifice. And now, it would be the proudest day of our existence, could we only hope for better things of them, nothing nameable could stand between us and the accomplishment. Nor do we feel to slacken our efforts until the Lord, either by His blessing give us our desire, or through His servants say, "It is enough."

"I have rented a commodious bungalow, and furnished it for meetings; and have also formed a native daily class, for the two-fold purpose of forcing myself into their society, and assisting to pay rent and other necessary expenses; having established four meetings in the week for preaching, and two for natives exclusively. There continues to be a good attendance of Europeans for the size of the station, comprising only one European regiment, and one company of artillery, with about two hundred, including pensioners, staff, and civil servants. A few have been baptized, and prospects are rather flattering for an early increase.

At the last accounts from Poona, matters were rather stiff there; and from Kurrachee, the brethren had been prevented from residing or ministering in cantonments. I have sent a memorandum of the favourable decision of Government, and that of the authorities of this place, which, I doubt not, the brethren will use to advantage. The Bombay papers having also intimated our success, it is to be hoped the military authorities of Kurrachee will follow the laudable example, that the brethren may be permitted to pursue their course undisturbed.

Craving an interest in your prayers, I, with much respect, subscribe myself your brother and fellow-labourer,

H. Findlay.

## VARIETIES.

It we would increase in the knowledge and love of truth, we must practise the truth we already possess.

The inhabitants of Newcastle and Gateshead were alarmed about three o'clock on the morning of Oct. 6, by a tremendous explosion, which was heard for 12 or 14 miles' distance in the country, and 20 miles at sea. The explosion occurred from the burning of a warehouse, in which were stored sulphur, nitre, and other combustible materials. Nine persons were known to be killed, and probably several more were buried in the ruins, and 300 or 400 were more or less injured. Eighty-one business establishments and dwelling houses were destroyed or badly injured. The estimated loss of property was about £1,000,000 sterling.

Literary Notice.—*Route from Liverpool to Great Salt Lake Valley, Illustrated.*—We have on hand several hundred copies of Parts 1, 2, and 3 of this work, containing a complete History of the Latter-day Saints' Emigration from Europe, which we have printed for the purpose of supplying such persons as desired to obtain that information without procuring the entire Work. We are therefore prepared to execute any orders that may reach us for these parts separately.

We also take this opportunity to inform subscribers, that our arrangements for publishing this beautiful Work have been made upon the basis of their orders, and we hope they will continue until the whole fourteen Parts are published. Owing to the great expense which will be incurred in its execution, we have to inform the Conferences that we can not redress their orders, and supply the Work at its present almost nominal price, considering the limited edition published. The Book Agents should consequently see that subscribers take the Parts as they are issued, and not leave them for the Conference to pay for.

In order that subscribers who purpose to emigrate the ensuing season may not be dis-